1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

481 [484] and making almost vertical short cuts to save time and distance.[1] He generally runs when going down hill. He carries no extra clothing while travelling, nor any blankets, simply a small supply of concentrated food in his scrip and what arms and ammunition he can afford, as well as a cane with a spiked tip, generally of European manufacture, on which to steady his rifle while firing. Now that rifles are no longer carried, the cane persists as a walking stick.

NAVIGATION

501 The Riffians and Ghomarans, although both are essentially land peoples, take advantage of their proximity to the sea by constructing vessels and making short voyages in them. The Ghomarans take to the sea more frequently than do the Riffians.

The Riffians and Ghomarans construct two kinds of boat, the *thagharaboth*, or skiff, (see plates 5 and 6) and the *thagharaboth n jkrua'*, or sailboat. The sailless skiff seems to be commonest and is the indigenous type. Sails are supposed to have been taken over from the Arabs, although the geographical position of this coast must certainly have exposed it to contact with sail-using peoples in antiquity.

The skiff is a long narrow craft, usually about twenty feet in length, with bow and stern slightly curving upward. It is not decked over. The sides are equipped with double thole pins, *izhizh*, into which are fitted pine or cedar oars, long sweeps, *imkathafen*. It is steered by a primitive steering-oar, *demam*, held against a peg on the right stern.

396 This type of boat is made of cedar or pine, all hand-adzed, and caulked with tar, thickly smeared all over the hull so as to make the entire boat black in color. Pegs are used along the keel and gunwales; in order to strengthen the hull the planks are tied together with ropes through holes drilled near their edges and well plugged with hemp and tar.

[531] The design on the boats is a simple right-angled zigzag in red paint, running horizontally near the bow. There is no trace of an eye motif on the bow, unless this be one.

501 Skiffs are used everywhere along the coast, but sailboats are employed less commonly and only at the better harbors. There is a single mast, called *sari*; the sail, *er krua'*, has no boom, but is attached to the mast by a long diagonal spar in feluca rig.

501 226 Skiffs are used in fishing with a net, and sailboats for fishing in the deep sea with hooks. The sailboats are likewise used for what slight coastal trade exists, and for carrying eggs and other products to Tangier and Gibraltar.

396 439 Shipbuilding was carried on, until the recent war, at the ports of Mtiwa and Ghomara, where cedar and pine were available near the shore. Since the war this shipbuilding has ceased, and the sailors buy second-hand European boats to replace those which they lose or discard. There are still plenty of native-built boats along the coast, but another ten years will probably see the last of them.

AGRICULTURE AND THE GATHERING OF WILD PLANTS

241 Agriculture is the most important trait of Riffian life and culture. It is the basis of existence, and is worthy of intensive study, especially by economic botanists. The anthropologist untrained in economic botany can at best merely record the external and economic factors, while the botanist may trace the origins and successions of the plants used and cultivated.

[1] The winner of the most recent Olympic Marathon was a Riffian, el Wafi, of the Beni Urriaghel.

000 here. We have never seen or heard of them.

[463] 114--There was a master boatbuilder who lived on the beach of Aith Bu
[396] Dawud in the Thimsaman, none in the Aith Waryaghar. He had no helpers in 1954, and got 500 pesetas and his food from future boat owners for building a boat.

115--The usual arrangement in this case is that the profits are split in half, one-half for the owner of the boat and the other half for the ra'is and the crew.

501 116--Each boat has a ra'is and a crew of four or five men. Sometimes,
463 though rarely, the owner of the boat will be a different individual
226 altogether; more often, however, the ra'is himself is the owner. It is also common fo. three or four fishermen to go shares on the price of an agharrabu or moruna (another common fishing boat of the same type, but smaller and of Spanish make), and they elect the most capable
[434] among them to be ra'is. If, for instance, there is a ra'is and a crew of four, the money from the sale of the catch is split six ways, the ra'is getting two parts. Before any division is made, however, 15-25 pesetas are given to the mule and donkey men who transport the fish to the tribal markets, while small boys who help pull the nets ashore receive one or two kilos of the catch.

226 The mouth of the Nkur River, emptying into the Mediterranean on the eastern side of the Plain of Al-Husaima, is an ideal place to fish, particularly in the area around Swani (Thimsaman). A boat takes the net (dhrarsha) out, leaving one of two ropes on the beach in the hands of a number of men or boys. When it has reached the end of the rope length, the net is let out in a semi-circle, with curled up ends, resembling a snail. The boat is then rowed back to shore, and the other rope then handed out to a second group of men and boys, as far away from the first rope as possible. When fish begin to collect in any quantity, each group starts pulling in on the ropes, lessening the distance between them as they do so. If the catch promises to be big, the agharrabu goes out again, to be rowed in behind the net in case of trouble. The site of the net is determined by the crew, who know where the fish are by watching places where birds dive into the water. After the net is hauled up on the beach, the crowd rushes out to scoop up the still leaping fish into baskets. They are put on a common pile in the sand, and the division of the catch begins. During the season, boats go out twice a day, in mornings and afternoons. Late summer is the heaviest season, and the ra'is and crew sleep and eat on the beach. They always have to be on the lookout for breaks in the nets and for fish which enter. At other times of year, after laying the nets out to dry, all go home and return in the morning; but with morunas, one person is always there, day or night, as a guard.

000 117--Capt. Gardiner was an English adventurer who ran guns to 'Abd al-Krim during the Rifian War; and Si l-Hadi n Dadi, of the lineage of Thighanimin, subclan of Izimurren, clan of Izimmuren, tribe of Ibuqquyen, still lives in Alhucemas (1961). During the Rifian War, in 1924, 'Abd al-Krim sent him to Paris with Si Muhand Uzarqan, the Rifian Foreign Minister, to try to preserve good relations with the French (which were broken when 'Abd al-Krim invaded the French Zone of Morocco the following year). After the war, Si l-Hadi eventually became, under the Spaniards, khalifa to the pasha of Al-Husaima, then known as Villa Sanjurjo.